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The PULPIT

A Periodical of Contemporary Preaching

JULY 1946

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Sermon Illustrations

Contributed by Readers of **THE PULPIT**

Why Christianity Will Triumph

In his marvelous book *Days of Our Years* Pierre van Paasen closed his estimate of the period between the two world wars with these words: "The struggle that is coming is a struggle for man. In that struggle Christianity will triumph, 'for Christianity alone stands for man and the freedom of human personality and social justice and the fraternization of the peoples and enlightenment of human existence.' But that Christianity will not be the Christianity we know. The old Christianity, which identified itself with this world, will perish with that world. It has been weighed and found wanting. It will be a new Christianity that comes up from the catacombs of suffering and sorrow. Its apostles will be the martyrs and saints of a new religion that will solve the elementary problems of human existence, the conquest of economic slavery and poverty."—*H. G. Gantz, First Christian Church, Lubbock, Texas.*

Shakespeare and Jesus

William Hazlitt once said to his friend, Charles Lamb: "If Shakespeare were to come into the room, we would all rise to meet him; but if Jesus were to enter, we would all fall down and try to kiss the hem of his garment."

Here is the difference between a great genius and the Savior of the world!—*Don E. Smucker, Princeton Seminary.*

'Our America'

In one issue of a Washington newspaper the other day were these headlines: "Prominent society woman gets 10 years for murder." "Soldier husband slays wife's lover in New York apartment." "Fourth marriage of screen star ends in divorce." "Chicago judge declares young mother to have morals of a rabbit." "Bobby soxer, age 14, held as kidnaper." "Four die in suicide pact." "Prominent government official seeks divorce." "Washington man held in $50,000 gem robbery." "Boy 13 commits suicide." The same paper contained a large picture of a child being torn from the arms of its mother to be given to its father because the judge considered the mother morally incapable of taking care of the child.

All that in one newspaper! Not a year-old newspaper from nazi Germany or fascist Italy, or Shintoist Japan, or darkest Africa, but a current newspaper in the capital city of what we call God's country, so-called *Christian* America!—*Edward H. Pruden, First Baptist Church, Washington, D. C.*

The 'Movie' Peril

One of the chief contributory causes to moral decline in America is undoubtedly the motion picture business. It is estimated that 75 million people, of whom 30 millon are youth and children, attend the picture theaters every week. The investigations of the Payne Foundation, at the instance of Dr. Lowell, president emeritus of Harvard, some years ago, left no doubt as to the disastrous influence of this business upon the country's morals. Out of 133 pictures analyzed some years ago by Father Daniel S. Lord, S. J., who wrote the Code adopted by the industry, there were 107 major violations of sex morality and decency.—*Clarence E. Macartney, First Presbyterian Church, Pittsburgh, Pa.*

But Money Talks!

I hope that my colleagues in the ministry did not miss the good sermon illustration in the June 3rd issue of *Time* magazine. In the section on Medicine on page 92 there is an article on "Alcoholic Illness" in which it is stated: "From all parts of the country the story was the same: Americans were drinking harder than ever." The article tells of the individual and social consequences of the growth of alcoholism. Yet, on the same page I counted close to a dozen large advertisements of alcoholic beverages. When will the time come when magazines and newspapers will feel moral responsibilities and not be concerned first for their cuts in the $75,000,000 spent each year for liquor advertising in this country? Money seems to talk.—*C. W. Hamilton, Emmanuel Methodist Church, Berea, Ohio.*

Blueprints, But No Faith

Milo Perkins, executive director of the Board of Economic Welfare, said some time ago: "Within your lifetime and mine we have entered the era dominated by the machine and test tube. If we take all that can be produced at the end of this war and divide it among the people who will then be alive to share it, we shall be within reach of a very good standard of living for the first time in all history." On the matter of equal distribution of food E. Stanley Jones paraphrased Lincoln and said: "world cannot exist half-stuffed half-starved." Who are the h stuffed?

Milo Perkins, quoted above, i realist. He knows that more is nee than the possibilities of production. goes on to say: "We are not shor blueprints. What we are short o faith in the future. Let's not put cart before the horse. What we n first is a new buoyance which co only to those who know there i solid basis upon which to welcome morrow with a sense of adventure. *H. G. Gantz, First Christian Chu Lubbock, Texas.*

When Prayers Fail

In the final chapters of his n *World's End* Upton Sinclair port the weeks of the Versailles Confer which followed the First World W The character of Woodrow Wi towered through those weeks. I pointed out that among every peopl Europe — Magyar, Bohemian, Cz Slovak, Polish, Lithuanian — pra were said for the success of Wilso Versailles. His picture hung upon walls of countless homes, and can burned solemnly there. In chur and homes more prayers were said Woodrow Wilson than for any o man in history. But those ideals not prevail! And why did they prevail? Because prayer is powerl Hardly. It is plainly evident that failure was within those who pra They prayed for the ideals of Wil yet retained in their hearts the p jealousies, the tribal feuds, the pro cial concepts of blood and soil w have spilled the blood of Europe centuries. They prayed, but yielde part of themselves to appropriating ideals of Wilson, and imparting t to others.—*F. H. Heidelberg, P Presbyterian Church, Huntsville,*

'In the Worst Times'

Douglas Freeman, the author of *Life of Robert E. Lee,* reminds us some of the finest contributions to creative arts came out of the w times. Wordsworth wrote some o greatest poetry while Napoleon planning to invade England. Beetho wrote his Fifth Symphony while poleon's shadow was falling over rope, and his Seventh while Napo was marshaling his armies for

(Continued on page 165)

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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o Permanent Victory

By GERALD KENNEDY

this is the victory that hath overcome the world, ur faith.—I John 5:4.

HE MAJORITY of people like the stories they ead to end on a note of happy finality, as if, the les being successfully ended, permanent peace ntentment are now achieved. We are not quite e as to end with "they lived happily ever after,"

but Hollywood, with sure sense of what the people want, makes its plots end with that sentiment, though it may be put in more sophisticated terms. We do not have to be cynical about marriage to know that when the hero marries the heroine they have neither solved all their problems nor come to the end of all their troubles. For marriage is the beginning of a long and often difficult adventure, not its ending. The dream- o are always hoping for some utopia would do o note that the word means "no place," and is tion but not a destination. Religious people who

I've anchored my soul in the haven of rest,
I'll sail the wild seas no more,"

not only ask if such a state is desirable, but ore important, is it possible in this world?

WHERE IDEALISM BREAKS DOWN

is book *Faith for Living,* Lewis Mumford re- "It is a tough day for 'idealists' when they learn that there are no permanent victories. At oint, they either become useful men or turn sentful neurotics." This is a hard saying, but th cannot be escaped when we look at human nce.

golf, for example, the poor duffer who finally one hundred will never be satisfied again until broken ninety-five, even as the expert whose s usually in the seventies will feel low in spirit as a score of eighty. In golf there is no per- t victory. Most reform movements follow a that can be drawn in advance. Forty thieves nto the city hall and plunder the people until od citizens are aroused, organize, and vote men into office. Then the good citizens sit nd assume that the battle is won, the city has clean government, and they will never have to worry about that again. But the forty thieves wait quietly and when the reform movement has spent itself they steal back into their places of power, and one day people wake to the realization that the whole job must be done over again. Dr. Parkhurst, New York minister of a past generation, said the difficulty was that the good people got tired of being good before the bad people got tired of being bad.

If the economic determinists of a hundred years ago could have believed that it was possible to have modern machinery for the mass production of goods, they would have been certain that the chief problems of men were solved. But we who have this power know that instead of solving our problems, this economic production has opened up even more serious ones. A few years ago it was believed in America that democracy had won a final victory over all other forms of government and the world was made safe for democracy. Even a fool could see, at last, that it was the best way to organize a nation. With a shock we woke up to see millions of men on the march to destroy democracy, and the democratic nations with their backs to the wall and their survival a matter of "touch and go." Democracy will die if it assumes that at any place or time it has won a permanent victory. The world can never be safe for democracy, for the world is not by any means a safe place and democracy, alas! is not a safe thing.

WHAT IS EDUCATION?

Education has been popularly conceived as an assembly-line process which guarantees to swell the head of the student with enough knowledge in a specified length of time so that he may be said to have received an "education." To place the label of approval upon him, we give him a degree which says to society: "Here is a university graduate—an educated person." But if that is the end of the experience, ten years' time will reveal, not an educated person at all, but a mind full of half-remembered facts, hazy notions and narrow prejudices. Education has no beginning or ending and woe unto the man who says: "At last, I am an educated person."

In the fifth century B.C., Herodotus wrote his famous *History of the Persian Wars.* It is much more than a history—it is a world view, a philosophy of life, the beginning of a scientific approach. Near the beginning of his book Herodotus says: "The cities which were formerly great have most of them become insignificant; and such as are at present powerful, were weak in olden times. I shall, therefore, discourse equally of both, convinced that prosperity never continues long in one place." What is this but another way of saying, "There is no permanent victory"?

At first sight, this is a devastating picture of human existence. Weary souls whose paths have seemed to wind uphill always, hope for a resting place where they may find release from their exertions. The dispossessed, fighting for their rights, hope to create a society where the fight is over and the victory won. The man who is tempted almost beyond his power to resist, dreams of achieving a character impervious to temptation. We made our sacrifices in the war held up by the hope of the time when "the lights come on again all over the world," and the belief that never again would they go out. To say to such as these that in this world there is no permanent victory, will seem like announcing the futility of all striving.

But it is not so. The universe is built on the principle of growth, and it is more necessary for us to grow than it is for us to be comfortable. Men are rightly suspicious of anything which hints at stagnation or suggests that we are the custodians of a changeless future. That is why Methodists have always had to be careful in explaining what they mean by John Wesley's doctrine of Christian perfection. If it meant that men could achieve a state in which they no longer needed forgiveness and judgment, it was not acceptable. The minister discovers that young people are not particularly thrilled with the idea of becoming saints, because in their mind the saint is one who has achieved perfection and hence can no longer grow. Yet Paul addressed his first Corinthian letter to those "called to be saints" at Corinth —but were they saints in the sense of being perfect? Read the letter and you will discover that they were worse than average church members of today, and Paul knew that. But to him, a saint was a man who was moving in a certain direction, not a man who had arrived.

NOT 'GOLD STREETS,' BUT STORMS

Heaven as a place of gold streets, pearly gates and harp playing has very little appeal to most men if they are honest. Dante tried to picture such a place, but, great poet that he was, he is much more interesting when he talks about Purgatory than he is when talking about the perfect finality of Paradise; for those who are in his Purgatory still look forward to growth. Unless all of our deepest experience of religion is misleading, heaven will be a place where those impulses and longings dimly felt but never realized here shall be made possible of fulfillment.

Gladstone was on a holiday in Scotland, walking along a country lane, when a storm came up. The snow began to fall and the wind howled. As he walked along he noticed the sheep coming up out of the hollows and from underneath the trees, going out to stand on the bare hillsides facing the storm. A little later he met the old shepherd and said to him: "Are not sheep the most foolish of animals? Here is a storm pending and instead of remaining in shelter they are courting the fury of the blast. If I were a sheep, I should remain in the hollow." The shepherd replied: "Sair, if ye were a sheep, ye'd have mair sense." Then he pointed out that down in the hollows the drafts came, and death. Instinctively, the she knew that their only safety was on the hills, facing t storm.

And men are like that. Our safety is not in pe manent shelters where spirits deteriorate and cha acter goes soft, but facing the storms and uncertaint and impermanencies of life with faith and courage.

In the face of this, it would seem that one of o greatest necessities is to find a faith for living in world where there are no permanent victories. Du ing the depression there was an epidemic of suicid of men who had taken their paper prosperity too se ously. They were not prepared to live in a wor where financial defeats are always a possibility a paper values have no ultimate reality. And tod there is reluctance and fear in this hour of reco struction, for many are unable to adjust themselves a future that is uncertain and to a present which tragic.

The sentimental, optimistic creeds which functi in times of prosperity have no ringing word for us no nor has a secularized religion. But the Christian fai comes into its own in a time like this, for it spea with authority and strength.

CHRISTIANITY IS REALISTIC

In the first place, Christianity is a realistic fai which maintains a balance between defeat and victo always keeping its head and never too much influenc by either success or failure. This is not true of indiv ual Christians, of course, who lose their perspect the same as all men. But the Christian faith is ne merely a weathervane swinging before the winds the *zeitgeist.*

In the days of prosperity Christianity is aware social injustice and says, "But let justice roll do as waters, and righteousness as a mighty strean Sometimes when a generation is reveling in its ma rialistic success, Christianity proclaims: "Yet fo days, and Nineveh shall be overthrown." But in d of despair Christianity's word is: "Comfort ye, co fort ye my people," saith your God; and "Come u me all ye that labor and are heavy laden, and I w give you rest."

In a world that is shouting either "All is well" "All is lost," Christianity shouts neither, for it ha longer view and a deeper understanding. It lives a level where the surface victories and defeats are t too important.

DEFEAT, VICTORY—WITHIN

In the second place, the Christian faith knows th each man's soul can be invincible and that the v tories and the defeats which really matter are with That man is affected deeply by his environme cannot be denied, of course, but that man is mer the reflection of his environment, is denied emph cally. The outward circumstance may be the same different people, but its effect on particular pers may be quite different. To one man the external h pening may be defeat, to another it may be a vict more significant than any external success. There

vithin us an inner fortress which none may take
;s we open the gate. The slave has the final ad-
age over the master, for the slave can always
no. Yet the New Testament goes far beyond
ism in this, for Jesus told about a strange peace
an unutterable joy that comes to men even as
undergo the buffetings and persecutions of their
lies.

ius Christian character becomes a defense against
a stability amid constant change. Jesus' great
l in the Fourth Gospel is: "Be of good cheer:
ve overcome the world." Here is the true defini-
of victory, namely, to maintain one's soul against
world, and this victory is always possible to any
who will avail himself of the power of God.

A PERMANENT REALITY—GOD

nally, Christianity is aware of one great per-
ent reality which is God. Life is not completely at
mercy of the acids of time, nor is it just a matter
ecay or endless stopping and starting again. There
rection to it and there is progress. This is not to
that we can subscribe to a theory of inevitable
ress which takes us onward and upward whether
will or not. But it is to insist on the reality of a
ern in history which points toward a new society
gives meaning to the human struggle. Above and
in the processes of history there is God, and run-
through all events there is this Inevitable Pur-
.

hus did the prophets proclaim judgment in the
t of prosperity and hope in the midst of defeat.
hould not be forgotten that the prophets lived in
ne when, almost literally, they could not be sure
1 day to day of their continued existence as a na-
and as a functioning society. Their word was
ible because for them there was something eternal
real within and beyond the passing scenes. Men
are aware of the permanent reality of God find
nity in a life that seems to have no permanent
ories.

'EVEN OUR FAITH'

llan Hunter talked to Siegmund-Schultze, a Ger-
refugee from Hitler's "brave new world," and
tells of their conversation in his book, *White
puscles in Europe*. This man watched Germany
ge toward certain ruin. He watched his native
deny the values he lived for and follow a mad
osophy of destruction. Yet, Mr. Hunter says that
n Schultze talked about Hitler he did not get red
he face nor frown, but seemed to be listening to
tick of an astronomical clock, inaudible to the ears
lictators. "There is God," he said with all confi-
ce, "I can wait."

The great word of the New Testament is: "And
is the victory that hath overcome the world, even
faith." It was a very great insight for John to
erstand that in a world with no permanent vic-
es, a Christian was not to find his assurance in any
rnal act of God, but to stand always on an in-
gible, spiritual reality—even our faith.

Peace Is Our Business!

By WILLIAM R. MOODY

Peace be within thy walls, and plenteousness within thy palaces. Psalm 122:7.

I CONSIDER it a very great honor to be asked to preach the sermon to the graduating class of this university.* There is a very real sense in which this is the center of Kentucky—if not actually, then potentially. For where learning has its seat is the center, today, as in the past. The colleges, the universities, are the seedbeds of tomorrow; and this university bears the name of this great state. Knowledge still is power; and will be so increasingly in the future. Ideas rule the world; and it is here that ideas are sown in the fertile fields of the human heart. I had rather gain one ear, one heart, one mind in this place than twenty outside of it, for it is here that tomorrow is being made.

It is in this tone, then, that I address you. I seek to put into your hearts and into your minds one idea—to ring the changes on it—to make you remember it. For I think it is something worthy of being remembered, especially by you, going out into the world to make a beginning in it. Here is an idea which, if you will write it in your heart, may be turned into power, for you, and for the world.

Recently I heard one of America's top executives say: "We have been making the tools and implements of war, and we have been making them in great abundance, and in great perfection: but the tools of war are not my company's real business—*peace is our business!*"

That rang the bell for me!

A CALL FOR NEW LEADERS

That is what I want you to remember. Write it indelibly upon the tablets of your heart: "Peace is our business!"

You are going out into the world to live in it; to make your way in it; and, some of you, to be leaders in it. Never forget those four words, "Peace is our business!" There is power in them. No matter how urgent, no matter how desperately necessary, the art and skill of war at times may be—war is not our real business, not our great urgency. Peace is our business, and peace is our great urgency.

America is a nation dedicated to peace, and that is the reason we have fought so well! It is not sufficiently realized that the thing which won the war for us, and for our allies, is not American "war industry," but American "peace industry." Give the highest credit to our allies, who opposed themselves to tyranny before we were even in the conflict, and the fact remains that American industrial power finally turned the tide. And

* This sermon was preached at the University of Kentucky in Lexington on Sunday, June 2, 1946.

it was our peacetime industrial power which gave us the war-potential necessary to win.

ORGANIZE FOR PEACE!

I call your attention to this significant fact: Germany was organized for total war; Japan was organized for total war; we were organized for peace; and our organization proved to be more powerful, more flexible, and, when aroused, more terrible than theirs! That should prove, conclusively and forever, one thing—an economy created for war and conquest and empire is essentially destructive, even to itself, and is therefore incapable of generating the industrial or the social power necessary to accomplish the ends it aims at. Only an economy created for peace, and for the enlargement of human life and liberty, has in it the promise of the ultimate in human power. I say "the promise," for we have not yet seen the ultimate.

Perhaps the chief reason why the American soldier was so formidable a fighting man was his hatred of war, his refusal to glamorize or romanticize the grim and dirty business of destruction, and his determination to get it over so that he might go home. The writings of Ernie Pyle and the cartoons of Bill Mauldin simply underscore that fact, which must already have been apparent to any competent observer. Peace is our business! And peace is our power! "Peace be within thy walls, and plenteousness within thy palaces!" prayed the psalmist for Jerusalem. It is a prayer for America today.

And what is true for us is true for the whole world. Peace is the real business of mankind, the only business with hope in it. War is the art of destruction. Peace should be the art of construction. And when it is not that, it is not peace. Without peace within our walls, there will never be plenteousness within our palaces. Without peace among ourselves, we shall surely lose our power. The absence of war does not mean the presence of peace. The absence of war may mean national lethargy, stagnation. The absence of war may simply be the uneasy period of quiet before the renewal of conflict. Often it is. But these things are not peace. Peace, real peace, is a dynamic thing—a business. Peace is our *business!*

A GREAT TASK FOR AMERICA

I believe that this country, to reach its highest possible destiny, must make peace its business, just as in the recent past we made war our business. I believe that we should organize this nation for peace with the completeness, and with the determination, and even with the ruthlessness, with which we organized it for war. I believe that we must put into peace the intelligence, and the work, and the cooperation, and the determination to get things done, that we put into the war. The day of an aimless, groping, unplanned economy is gone, and gone with it will be the nations that try to live by it!

I believe that we must advertise peace, as the big companies advertise their products. And by "peace" I mean peace within our country, as the necessary prelude to power, and to peace abroad, which, whether we like it or not, depends on power. We must make the people of the world see the advantages of peace; its glan but above all, its strength. We must put *value* peace for the masses of mankind. We must put peace the "plenteousness," the "fulness," that is poss in our time.

In the war just ended the issue was one of nati survival. We all knew that. And in spite of some fishness, and some greediness, we faced up to it nation. And if more had been necessary, we w have given it. But in the era which is just ahead o the issue is still national survival, and not so man our people can see it.

Can we not find some way to dramatize that for nation—that tremendous fact? The issue toda national survival. We must build peace within nation—for peace is our power.

Peace is power for us only if we continue to build grow. To allow our industrial machine to stagnate will mean inevitable decay.

Look at these facts! The war, which has com an end, has shown us the tremendous capacity of agricultural production; the undreamed of produc power of our industrial establishment; and it has gi us a frightening glimpse of what is within our reac science and technology. Here we are, with all power—this tremendous, and scarcely yet defined pe potential—and what are we doing with it?

I wish somebody would say that to every gradua class in America!

OUR BIGGEST MARKET—OUR PEOPLE

General MacArthur said, in his Victory Day addr that the "war-potential" has increased to the p where it is peace or destruction. But I say to you men have never been and will never be restrained f war by fear. If we want to head off the next w destruction, we must point, not to the "war-potenti but to the "peace-potential," which is our real secu If the vast industrial plant which we have created war cannot be preserved and changed over to the of peace, if it is allowed to stagnate and to fall decay, then we are in for trouble, and we shall deserv

This is *your* America. You have a responsibility what happens here.

We must make peace our *business.* We must fin way to build all that great "war-potential" into an e greater "peace-potential." And we must find a wa make the fruit of that "peace-potential" available the masses of the people; for that is the only wa which our expanded production can be supported.

Our biggest market is our own people. I believe helping the rest of the world as we can; and certa our peace and security depend to some extent upon ability to quiet the rest of the world, and to satisfy bitter need. But it seems to me scarcely less than sumption for us to undertake to settle the rest of m kind while we are yet unable to settle our own peo

Perhaps we may be able to create a semblance well-being for a while, by making the goods, and t passing out American dollars to other nations people with which to buy them from us; but suc process has an end, even for a rich country like o

merican people have never had money enough all that they have wanted of the things which iemselves can make. Our biggest market is our eople.

still have a lot to learn about the business of We still have to find out how to make the of the psalmist come true for us: "Peace be thy walls, and plenteousness within thy palaces!"

TOWARD SOCIAL ADJUSTMENT

it alongside of the problem of our industrial —which is our first great problem of peace-as-a-s—is the second great problem of peace, the n of social adjustment. And of the two it is e least. The war through which we have passed ought a profound disturbance in the social organ- of mankind. It is a disturbance which is but at inning. This nation has not escaped from it. dislocation has reached, and is still reaching, into thest nook and corner of our land. Fully one- f the population of the United States has been ed and moved to another place of residence by r. That fact alone will produce profound social conomic results—disturbances which, far from ver, are really only now beginning. For countless nds of those people will never go back to their homes. They must be reckoned with where re.

in this one respect—the shift from rural to city om agricultural to industrial work—the balance erican living has been changed. And this will tself progressively, especially in the heavily in- lized areas—in politics, in pressure on govern- and on business, in overcrowded schools, in ing city slums with all their attendant blight, entually in the unemployment rolls. Rural com- es are able to make a place for their "marginal s"; but in the cities they are thrown upon charity lief the moment employment lags. And only a this is the vexed and ever recurring question of nd of minority groups. All these things add to ficulty, the complexity of our problem in building mic peace, in which this nation may grow into llness of power.

se problems are your problems, because they are blems of the world into which you are now enter- ot schoolbook problems, but problems which will he very house where you live, and plague you until they are solved! And it is your glorious unity to help solve them.

MAKING DEMOCRACY REAL

whole social problem in America is vast, and and complex; yet to find a solution—not perfect, s, but at least workable—is basic to our peace. nnot maintain our industrial power, *which is our y*, unless and until we learn how to organize and le our social power. And basic to that solution is estion of the dignity and the necessity of work.

use the word "democracy" very freely today; but ve actually have at the moment looks more like ment by pressure from organized minority groups. Organized minorities, whatever their nature, must be made responsible to the nation as a whole, or what we have known as democracy is at an end.

We can master these problems, *if we make peace our business!* If we will work as hard, and as intelligently, on the business of peace as we did on the business of war, we will win another and a greater victory!

It will be your victory! A victory for a new, young, growing land. It will be a victory for this America of ours, but it will also be a victory for mankind. What happens here, will be echoed round the world. It will be a victory for intelligence, for industry, and for common sense—that is to say, for Christianity, which is the highest type of common sense. Honesty, and equal justice, and brotherhood, are *common sense.*

CHRISTIANITY AND COMMON SENSE

How can you have peace or plenty in anybody's house when there is dishonesty and greediness and corruption in the community around that house—when every man is out to cheat his brother, and to take advantage of his neighbor, and to undercut and go beyond his friend?

Morality is basic to peace, and to plenty. Christianity is common sense! Christian people have more right than anybody to say, "Peace is our business!" Peace has been the business of the Christian church and its gospel since Jesus laid down the Golden Rule and preached the Sermon on the Mount!

Our American industrial plant, vast as it is, with all its backing of raw materials and manpower, of intelligence and experience, is useless—is even evil—unless it is moral at its heart. Our American social organization, with all its great schools, its cities, its government, its clubs, its charities, its transportation, its network of communications, is a curse unless it is moral at its heart.

Peace is our business! But there can be no peace without God, and his gospel!

I do not think it will be easy—this business of peace: but I know that it is not impossible. We have in our society the basis for it. Much has been done. The foundations are there. Go out into the world, therefore, and build on those foundations that noblest of temples, *peace for humankind!*

Is there anything of which the world is in greater need just now than men and women who are clothed in the shining glory of unquenchable hopes? The world is confused, and disillusioned, and depressed. Our ideals have been smitten, and they are like quenchable and broken lamps. And, therefore, of what unspeakable worth are men and women who have somehow got mysterious supplies of oil, and whose lamps have not gone out in the gusty night!

J. H. Jowett.

I HEAR PEOPLE talking about the possible use of the atomic bomb in war. As a scientist, I tell you, there must never be another war. . . . This is the Year Atom Bomb One. It has opened most ominously. We must waste no time if we plan to be alive in A.B. 5 or A.B. 10. Harold C. Urey.

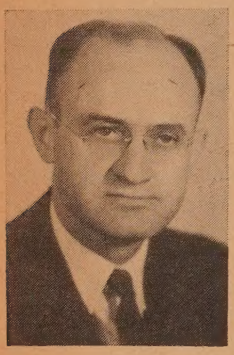
The Happy Nation

By FREDERICK F. MUELLER

Blessed is the nation whose God is the Lord. Psalm 33:12.

THE WORD "blessed" means "happy" or "holy." One might read this text: "Happy is the nation whose God is the Lord," or "Holy is the nation whose God is the Lord."

Israel was the nation to which the psalmist referred. The people of Israel were blessed for two reasons: first, because God, Jehovah, was their Lord; and second, because they were the chosen nation. If God is the Lord of a nation, then he is the ruler of that people.



Of course, there are many gods which a nation may have. (It may have as many gods as individuals.) The ruling motive of a country is its god. It may have as its god material wealth, imperialism, culture or righteousness.

If we were to ask any American today the question, "Which is the greatest nation on earth?" we would probably receive an almost universal answer to the effect that "the United States of America is the greatest nation." We would be told to look at our rich material resources—our minerals, our forests, our rivers and our productive agricultural lands. And someone would point out our splendid educational system from kindergarten through the university, offering an opportunity to almost everyone to receive a fine training. Moreover, there are those who would say: "Behold the army, the navy and the air forces of our commonwealth—they represent the greatest accumulation of power in the hands of one nation that the world has ever seen." Or another might point with pride to our standard of living as being perhaps the highest in all the large countries of the world. Furthermore, some would mention freedom of worship and the other freedoms. These together, we would be told, make America the greatest nation on earth.

MATERIAL WEALTH NOT ENOUGH

So we ask again: "Is America, therefore, *the happy nation*"? And we hasten to suggest that a nation may have all the material resources in the world and yet not be the happy nation because of failure to make God the ruler of its life. A nation may have the best educational system in the world and yet not have placed God at the center of it. It may have the highest standard of living in the world and still fail to express thanks to Almighty God for the privileges and blessings which its people enjoy. It may have the greatest accumulation of armed power in the history of the world and for that very reason become the most feared and hated instead of the most loved nation. A nation may have freedom of worship, but fail to exercise that freedom. If God is left out, then we—Americans—cannot be "t happy people."

Is America the happy nation? A hasty survey newspapers coming off the press during the past ye will readily convince one that not all has been hap ness within our land. Statistics on the divorce r reveal that a large number of our American homes ha not been abiding places of love and fellowship, but ha been institutions of dissension and discord. Rece figures on alcohol consumption indicating that m than seven billion dollars has been spent in a sin year for liquor are striking evidence of the fact th multitudes of our citizens are seeking a satisfying expe ence through artificial stimulation and are doomed disappointment and disillusionment. Another phenon non of our time is a rapid increase in the number cases of mental illness. That is largely the result o decline in spiritual resources, which is an inevita consequence of a failure on the part of man to wors God. Moreover, the public press has been filled months with accounts of labor-management disco Strikes taking place in many of our major industr signify that not all is happiness in our industrial re tions. Furthermore, the nation is quite aware of creasing racial tension, which serves to inform us th our colored friends will not continue to be complace so long as they are denied fundamental privileges a opportunities freely granted to the white race. Add all this our recent troubles in the international sphe A feeling of uncertainty and foreboding prevails as the future. Surely a general survey of conditio throughout the nation and the world forces upon the conclusion that all is not happiness within our la

'WITHOUT VISION THE PEOPLE PERISH'

Is ours the happy nation? We do not wish to deb this question today. Rather, we would allow each draw his own conclusions. However, we do wish to down in a positive way what it means for God to the Lord of a nation and we assert unhesitatingly th when any nation finds itself making God its Lord, will be a happy people.

When a nation has made God its Lord, it will happy, for—

1. It will be clear in vision.
2. It will be moral in purpose.
3. It will be righteous in conduct.

Let us consider what we mean by these three sta ments.

First, it will be *clear in vision.* The good book sa "without vision the people perish." How true it And there is no vision apart from an insight into t fact that God is our Lord.

When God is the Lord of one's life, he tries to lo at the world as God looks at it. When he does, he s clearly. He sees things whole. He sees the wo in its entirety.

When one sees through the eyes of man he has sig When one sees through the eyes of God he has insig Seeing through the eyes of man, one sees all the kin doms of the world and desires to rule over them. sees all the material resources of the world and desi

sess them. Seeing through the eyes of God, one ees all the kingdoms of the world, but he realizes lly of trying to rule over them, because they must pass away. Moreover, he sees all the material ces of the world but recognizes the uselessness of to possess them, because he knows that he will pass away (and he cannot take them with him). ng through the eyes of God, one sees the tempo- ss of the things of the world. He knows that the nent is not in the realm of the material, but in iritual. And he becomes aware of the stupidity of one's soul to the transient and passing. He knows t is much more sensible to attach oneself to the nent and lasting.

THROUGH GOD'S EYES

hen one observes through the eyes of God he more in terms of the welfare of the whole nation of the interests of his own particular economic . So many have merely human vision at this The result is that capital and labor are often against each other, and the farm group is some- opposed to both capital and the workingman. knows, and the man of spiritual vision under- s, that the good of one group is tied up with the re of all groups and that the success of one cannot hieved through the sacrifice of the other without ing ultimate ruin upon all.

s, when a nation looks through the eyes of God, it single point of view. When its citizens have ted God as their Lord, they have the same standing.

fore Hitler came to power there were thirty-five cal parties in Germany. There were so many ideas the road which the nation should travel that it not move in any direction. To go nowhere meant . After Hitler came to power he developed—or d—one point of view, but he took the people in rong direction and they met disaster. To go the g way may be as bad as going no way.

GETTING THE RIGHT PERSPECTIVE

nation with God as the Lord has one point of but it is the correct one. God sees everything in ective. He can see the panorama of the whole l lying before him. We as individuals or as ns must look at ourselves and at the whole world e must look at a painting. One can stand so close painting that all he sees is the brush marks. To ciate the painting he must get back a distance it where he can take in the whole view at once. often we are so much a part of our own nation ll we see is the brush marks of our own boundaries. t we need to do is to withdraw and see our land in on to the whole world. It is through God that we such perspective.

hen we do gain such perspective, what will we see? will behold all the nations of the world at work ucing the things which are needed to sustain life. will observe that some nations are great in agri- ral resources while others are outstanding in the of manufacturing. And we will perceive that if all peoples are to be blessed, they must be willing to exchange freely the things which they produce for articles made in other lands. Moreover, as we look out upon all the nations of the world, we will understand that all are interdependent. None can be self-sufficient. All are dependent upon all others. None can be happy unless all are happy. None can have an abundance of the things of the world unless they all have them, without in the end creating bitterness, dissatisfaction and destruction. Either all must have all they need, or none will have all they want or need. All will have the use of all the things of the world, or all the things of the world will be destroyed and none will have their use.

That is the picture which God sees. That is the picture which a nation sees whose God is the Lord, for that nation will have the clear vision of God.

The forming of the United Nations Organization is the attempt of the various countries of the world to gain this larger perspective. There is today a recognition on the part of all that the narrow nationalisms of the past have failed to bring happiness to the people. We now know that either we build a cooperative world in the future which extends across national lines or we plunge into an atomic abyss. The challenging question which confronts us is this—Can we submerge our human selfishness sufficiently to permit us to become one world?

A MORAL PURPOSE VITAL

That leads us to our second assertion, namely, clear vision is not enough. The happy nation is also *moral in purpose*. We know more than we want to do. Often we see what we ought to do, but we do not want to do it. We do not have the moral purpose.

Dr. Walter Judd, in the early 1930's, came back from China where he had been a medical missionary for several years. He asserted that either we must raise China's standard of living or ours would go down to their level. What he said about China others have stated again and again about many countries of the world. Dr. E. Stanley Jones recommended that Japan be given room for expansion in certain islands of the Pacific in order that its homeland might be relieved of its overcrowded condition. After World War I, many leaders recognized that Germany must be given greater access to the raw materials of the world and that the new democracy formed should receive financial support from other nations. We had the vision, but not the moral purpose. It was a logical consequence for Japan, a pagan nation, to seek expansion by military means when economic opportunity was not granted voluntarily. Likewise, when the young democratic government of Germany was unable to solve its pressing national financial problems and failed to receive assistance from the allied powers who could have rendered such aid, the natural result was the collapse of the new government and the ascendancy to power of Hitler and his ruthless colleagues. World War II, with its devastation and chaos, was a normal expectation in a world lacking the moral purpose of God. It would have been far cheaper to have given assistance years ago to less favored lands than to pay the price of the recent conflict.

The world, however, does not learn readily. Today the allied powers as victors are occupying the lands of the vanquished. The possibilities of future peace are being enhanced or jeopardized by our treatment of these peoples. Our action in Europe thus far has not been too favorable. History teaches us that you cannot hold a people down and expect them to become a peace-loving nation. Yet it required many months for the churches to get permission from our government to send clothing and food to Germany, even though authentic reports indicated the dire need of both if death from starvation and suffering from cold were to be prevented. It looked very much as though our government did not have the moral purpose to "love the enemy." Instead, the policy seemed to be that of "an eye for an eye and a tooth for a tooth." It appeared that our leaders were convinced that the people of America wanted a hard peace and that political necessity forced an obedience to public opinion. However, we repeat, the lesson of history is that nations are not made righteous and peace-loving through repression. Stringent restrictions serve only to cause them to rise up with bitterness and vengeance. The way to make a man love you is by loving him.

God reveals to us what our purpose in life should be. "Whatsoever ye would that men should do unto you, do ye even unto them." That means—do good to all men, even our enemies, because we want all men to do good to us. "Love your neighbor as yourself," says Jesus. There is moral purpose. "Whatsoever a man thinketh in his heart, so is he." A man or nation never rises above good thoughts and worthy desires.

RIGHT CONDUCT IMPERATIVE

Yes, we need more than a great vision. We must have worthy purposes. And as a completion of those two we must have right action. A happy nation is *righteous in conduct.*

The greatest trouble with humanity is not its inability to see what is right. Often, too, it may even have a spirit of good will toward others. Its chief fault, however, is its failure to translate good intentions into noble action.

There is a lethargy about human nature which causes one to be satisfied with less than the best. We see what we ought to do. We desire that it be done, but somehow we are not quite willing to expend the energy to bring it to pass.

A lazy man can never be a righteous man! Does that sound strange? A lazy man may never do anything wrong, but neither does he do anything right. He doesn't do anything at all. Righteousness is a positive something. You cannot be righteous without action. And actions mean the expending of energy. Jesus criticized the man of one talent, not because he had just one talent, but because he failed to do anything for the development of that talent.

We meet many people who are outside the church and who present the argument, "One can be just as good a Christian outside the church as in it." But what are they doing to increase the influence of this institution which is achieving more for the cause of righteous conduct and for the building of faith than is any other institution? They are doing nothing. They neith give it any of their time, nor any money, nor even t benefit of a good example which would come fr their presence in the house of God.

'FIDDLING AROUND'

My friends, we are living in critical times. Rome burning and too many people are just "fiddling around During the war the allied nations held before us fo freedoms as worthy of being fought for: freedom fr want, freedom from fear, freedom of speech and fre dom of religion. These four freedoms represent a gre vision and a worthy moral purpose, but they will nev be realized without righteous conduct. They will nev be attained without building a permanent peace. Y as we talk peace in the councils of the United Nation we at the same time make preparation for atomic bom and rocket tests.

Furthermore, parents know that they must live mor lives to be happy and to enable their children to li happily. But being weak morally, many of them se the satisfaction of their fleshly cravings. Consequent they are rearing a younger generation which does n know the meaning of self-restraint or moral disciplin Unrighteous parental conduct will lead inevitably to declining civilization.

We want ours to be a happy nation and we shou like to see happy nations around the world. Let u rise up from our lethargy and our moral sluggishne and translate our dreams and purposes into action.

WINTER is on my head but eternal spring is in m heart. The nearer I approach the end, the plainer hear around me the immortal symphonies of the worl to come. For half a century I have been writing m thoughts in prose and verse; but I feel that I have no said one-thousandth part of what is in me. When have gone down to the grave I shall have ended m day's work; but another day will begin the next morn ing. Life closes in the twilight but opens with th dawn.

VICTOR HUGO.

IT IS ONLY religion which, finding the ultimate soli tude of the soul for which all your sociabilities an amiable grimaces are husks, can create the unpurchas able man. And it is only the man unpurchasable b any society that can create a sound society.

WILLIAM E. HOCKING.

THE ONLY possible way out of the present chao is for us to adopt a world view which will bring u once more under the control of the ideals of true civi lization. If men can be found who revolt against th spirit of thoughtlessness, and who are personalitie sound enough and profound enough to let the ideals o ethical progress radiate from them as a force, there wil start an activity of the spirit which will be stron enough to evoke a new mental and spiritual disposition in mankind.

ALBERT SCHWEITZER.

Standing on Holy Ground

By BROWNE BARR

[God] said, "Draw not nigh hither; put off thy from off thy feet, for the place whereon thou t is holy ground," Moreover he said, "I am the f thy father, the God of Abraham, the God of and the God of Jacob." Exodus 3:5-6.

RE is one of the lasting illustrations of a man who possessed remarkable insight yet almost d thoughtlessly and carelessly into the greatest nce and opportunity of his life. Moses the exile, g for his father-in-law, tending his sheep on the mountainside. Suddenly before him flames of fire rush out of a thorn-bush. Moses watches with interest and after a moment or two realizes that it is true, the bush is not consumed by the flame. Within himself he says, as Dr. Moffatt translated this passage: "I will step aside and see this marvel, why the thorn-bush is not yet burnt up." So, without regard, without preparation of mind or soul, as if this sort of thing—the consuming of

orn-bush by the fire—were a rather ordinary sit-n, Moses wanders over to make closer inspection. t it is the angel of the Eternal, God himself, here heart of this phenomenon and as Moses tramps to make a closer inspection the very voice of eh arrests him. Perhaps with surprise or indigna-r even pity for Moses' stupidity, God cries out: w not hither: put off thy shoes from off thy feet, e place whereon thou standest is holy ground." t come into this thing with ordinary dress, Moses. t stalk on this ground with your shoes on as h it were the common path: take off your shoes, special preparation, walk carefully, softly, wisely, his place whereon thou standest is no ordinary , no common roadway—this is the place where shalt receive thy commission to deliver the children rael from Egypt; this is holy ground.

MOSES' MOOD—AND OURS

ell we know the mood of Moses as he took it upon lf to investigate this extraordinary occurrence and d himself trespassing on holy ground. Who is who has not blushed to find he has intruded sily into a situation or place sacred to someone? is a crowd gathered at the street or curbing or valk. What is this before us, we say, and we elbow way in to discover there in the inner circle some aught person trying to shield an injured or ill or g loved one from the rude eyes and thoughtless ulation of the shuffling crowd—shuffling with shoes O fool, take off your shoes, uncover your head, silence your tongue—the place whereon thou standest is holy ground.

In this realistic story from the Book of Exodus, however, that is not quite all there is to it. Refined people no longer point at passing ambulances or join crowds at accidents where they know they can do no good. And here was more than just the satisfaction of his curiosity; this was not holy ground because it was the scene of someone else's grief or joy where silence and reverence and the discreet withdrawal of oneself was demanded. But this was holy ground because Yahweh, the Eternal, the God of Moses and the God of his fathers, was there—had chosen this moment and this place to bring to Moses his great commission to deliver his dearly beloved people. This was holy ground because it was a place of inspiration; this was a holy moment because it was a moment of opportunity. Yet Moses, because of his human weakness, weakness of curiosity, weakness of impatience, weakness of insensitivity, weakness of impetuosity, almost ambled on to holy ground unprepared—almost stalked in boorishly with his shoes on, prepared only for an ordinary day, unaware that this was the great moment of his life. Not until he took off his shoes, prepared himself in quietness and reverence, could he receive his commission, heed God's word for him, fulfill the destiny prepared for him from the foundation of the world.

IN THIS GREAT AGE

This is not a sermon which could be preached in every age, but it is a sermon that must be preached far and wide and persistently in our age. For there are too many, thick-shod and tough, thoughtlessly plodding across these tremendous years as though they were ordinary years and are inadequate in their preparation for the greatness of them. Yet the thorn-bush burns violently in our age and the voice of God calls out to men of this generation: Stop, take thy shoes from off thy feet, for the place whereon thou standest is holy ground. It is only those who sense the sacred nature of this era and take off their shoes, prepare their hearts and minds and souls, who will be able to live as this age demands men to live—who believe in God and in his earnest desire to reconcile men to himself and to one another even in tragic days.

Recent years have been full of meaning from God—full of the unprecedented misery of God's regretful yet essential judgment on the past, of God's suffering with us in the present, of God's holy hopefulness for the future; the bush has been burning brightly, but only he who takes off his shoes will see and know and hear his commission and strike out forthrightly to perform it. So the words of Elizabeth Barrett Browning:

> Earth's crammed with heaven,
> And every common bush afire with God:
> But only he who sees takes off his shoes . . .

If there is an unforgivable sin in our day (and it, too, is the sin against the Holy Ghost), it is the sin of living in these years as though they were ordinary years—as though God were absent, as though there were no divine meanings in them. "Meanings," as St. Augustine

prayed, "which lie hidden even in the very heart of sorrow and pain." The contrast in the following line of Mrs. Browning's poem points up remarkably the sin of those who live, ever, but especially now as though we were not marching in these years on holy ground. Her poem, "Aurora Leigh" goes on:

> Earth's crammed with heaven,
> And every common bush afire with God:
> But only he who sees takes off his shoes,
> *The rest sit round it and pluck blackberries.*

'BLOOD, SWEAT AND TEARS'

We know the indignation and despair of honest folk in recent years toward those who have made outward signs of deep patriotism and love of country, yet drive their cars, fed by the black market—drive their cars without a sense of responsibility to their neighbors everywhere. Well, the same indignation and despair must rise in the heart of God toward those who make outward signs of deep piety and love of him yet stroll through these years, fed by self-esteem and pride—live without a sense of responsibility to the opportunity of living in this decade. We stand on holy ground in these years; let us see it, and take off our shoes. This is no time to tramp around, hard shod and insensitive, to sit around the burning bush of our world and pick blackberries.

How, then, is this holy ground? What are the signs? What has sanctified these years? I see no burning bush. I hear no mystic voice. Well then, not to admit it, friend! The ground of these years has been made holy forever by blood and by sweat and by tears.

Blood, the symbol of sacrifice, has sanctified the ground on which we stand so no man dares walk across it irreverently and carelessly, looking out for his own interests. This sacrifice has touched so many here deeply that it is almost profanity for me to speak of it. Blood, the eternal symbol of sacrifice, has made this ground holy, and he who sees takes off his shoes—shoes of self-interest, the shoes of concern only for one's own circle of friends, or one's own race, or one's own nation—takes off his shoes with all their dust lest he track pettiness and self-pity and personal grudges and peeves across holy ground. For this blood, where shed most honorably, like Christ's own, has been shed for all common men everywhere and for their children. He who sees, takes off his shoes and walks carefully and prayerfully into the future that this holy ground may not be profaned.

'THE WORK OF OUR HANDS'

Then, too, this place whereon we stand in these years has been made holy by sweat, the symbol of toil. He who treats lightly or disregards carelessly the honest work of men's hands commits sacrilege. The Protestant doctrine of the priesthood of all believers, that all men are equal in ability to approach God, involves as well the Protestant affirmation that there is no true division between the secular and the sacred, that men's work as well as men's worship is holy. We speak of secular work—building or teaching or healing or trading, yet all work can be filled with sacred meaning, related in responsibility to God, the creator of all things! W we may cry with the psalmist: "And let the favor the Lord be upon us: and establish thou the work of hands upon us; yea, the work of our hands estab thou it." Establish the work of our hands—make work of our hands worth while. The lifeblood of is in their work and in our interdependent world wh we are all dependent for our very lives upon the w of the hands of others; that work is not to be trod upon callously, thoughtlessly—take off thy shoes, e here thou standest on holy ground.

Remember Ben Hecht's story "Miracles," which dedicated to a steel worker. I am not sure of the deta but as I recall it, Joe was a steel worker in the c struction of the Empire State building. As the build was going up Joe was killed, falling into a caldron boiling metal. The story was that Joe's soul was t imprisoned in a girder of steel and as the girder beca part of the skyscraper, Joe's soul was held fast with Two angels stand guard forever over that girder w ing for the day of disintegration to receive Joe's s when it is liberated. Men's souls are imprisoned their work. And the work of all men—a stevedore Brazil, an engineer on the New Haven railroad—work of all men for you and for me is made holy the sweat of their brow.

HONEST TOIL IS SACRED!

A friend, an Episcopal clergyman, remarked to not long ago that he considers his greatest privilege serving of the Lord's supper because in his church communicants extend open hands to receive the ments, and the priest who serves, serves hands: ha of a bus driver, of a machine operator, hard and tou hands of a musician or an artist, sensitive, clean; ha of a charwoman, chapped and sore; hands of a ch soft and smooth. Ah, the work of our hands, estab thou it. We always stand on holy ground because always, so long as we live, stand on the hands of peo But only he who sees takes off his shoes—the rest, G forgive us, rush across with careless step, gougi crushing, breaking! Take off thy shoes from off feet, the place whereon thou standest is holy ground always, ever made holy by the sweat of someone's br —the sweat of someone's hands.

Now consider further even a more fundamental d trine of our faith: the ground whereon we stand made holy by the tears which are shed. Blood, swe tears! all are part, we believe, of God's redempt process, but it is tears, the symbol of suffering, wh comes nearest the heart of the Christian faith. Here South Church we chose to study, during the last Len season, the problem of human suffering. One g parishioner said to me later, following a sermon Beauty, that he was glad to hear something hap something different. He was tired of hearing ab suffering. Well, we are all tired of hearing ab suffering. What is more—we are all tired of sufferi even little pains of body and soul, but so long as live, we shall suffer; and we may well direct our att tion often to the fact of suffering in this world in or to deal with it creatively and not be destroyed by it.

MINISTRY OF SUFFERING

need here to relate the pain of recent days and orm that it has taken. Yet we need to reassert the that in God's economy no anguish is without mean- no suffering without a purpose. We Protestants of late been reluctant to study Christian doctrine. have wanted streamlined sermons — preferably rous, full of anecdotes, and above all, not too Well, the result has been a religion of shallow lisms, which the soul plunged deep into life's est enigmas fast outstrips. But is the Christian as shallow as that? Never! It is sufficient to deal the tears of life, the pain and suffering of life, has at its heart, as its cornerstone, not only a r, Christ, but a man, Jesus, a man on a cross, a who came to comfort those who mourn. The cross nly says that no suffering is wasted in God's world, hat suffering is essential to the redemption of a ess world—even innocent suffering. Our world has burning like the thorn-bush with the red flames of less suffering souls. Blood, sweat, and tears, indeed! off thy shoes from off thy feet—remove dull sloth, erence, faithlessness, bewilderment, selfishness, for lace whereon thou standest is holy ground.

t, this is not quite the end of the text. "And God 'Draw not nigh hither; put off thy shoes from off eet, for the place whereon thou standest is holy nd.' Moreover he said, 'I am the God of thy father, God of Abraham, the God of Isaac, and the God of .'" It was when Moses knew he stood on holy nd and took off his shoes, when he realized that this no ordinary time, but a moment filled with eternal bilities and promises, it was only then he knew God was in this place, speaking to him on this nd, trying to work through him by this experience.

GOD'S VOICE—TODAY

—in our day we stand before a burning bush with oice of God calling to us. "The place whereon standest is holy ground," ground made holy by the and sweat and tears of many men, not only of wn time, but the blood and sweat and tears of the s of the ages, of all men who have been men of and courage and good will. When we sense the ess of the ground beneath us and take off our , prepare ourselves to fill our part in the destiny of imes, it is then that the further revelation comes that God has been working even yet in these great trophes, and through men; but more! that he is no God, but the God of our fathers. He is the God of oln and of Phillips Brooks, the God of the Pilgrim rs and of the great spirits of the Reformation, the of St. Francis and of St. Ambrose, the God of and the God and Father of our Lord Jesus Christ, ing even in this day, creating, judging, and yearn- o redeem his world.

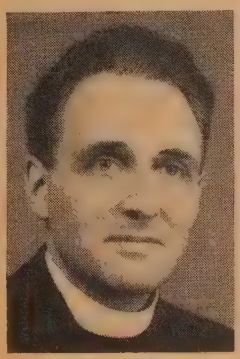
hat God, the God of our fathers, would have us we stand on holy ground—where his voice can be d if we take off our earth-bound shoes and listen— the message of that voice to those who hear, even , is the command to walk forth bravely for the erance of his people everywhere.

The Peril of Not Looking Back

By G. DUNCAN WILKIE

Look to the rock from which you were hewn, and the quarry from which you were dug. Isaiah 51:1. (American translation.)

FROM our childhood we have all listened to sermons and dissertations in which we have been challenged to go forward. What an array of texts we preachers have for ammunition! Here are a few chosen at random: "Speak unto the children of Israel that they go forward." "Forgetting those which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God." "Let the dead bury their dead." "No man having put his hand to the plow and looking back is fit for the kingdom of God."



The first sermon which I have retained in memory from childhood was delivered by an anniversary preacher who came to my home town church. Never will I be able to erase from memory his pleading with us to remember "One who never turned his back, but marched breast forward." His text was "Remember Lot's wife," and how can I ever forget her? So convincing and emphatic was this earnest and forceful minister that as I walked home the mile and a half from the town of Ninette, Manitoba, to the little white house on the hill, I was fearful lest I should forget his warning and inadvertently look back and be turned into a pillar of salt. Did not the minister conclude that anniversary sermon with the words: "Look ahead, not back; life is ahead of you, death is behind you"?

A FIXED POINT NEEDED

We have all been given to jesting over those who indulge in retrospection, as does Dr. Buttrick when he writes in his great book on Prayer that "Some irreverent mind claims to have discovered a rare duck which flies backward because it cares nothing about where it is going but must know whence it came."

In spite of the fact that we are constantly challenged to do new things, to be forward-looking, venturesome, I speak to you this afternoon on "The Peril of Not Looking Back." I do so for this reason: We need a fixed point to steer by as we endeavor to guide our frail craft across the fearful and turbulent seas of life.

Look at this man Isaiah. On the eve of the return to Judah from exile in Babylon, he found the people apprehensive of the future. They were dispirited. They had no sense of mission or destiny. Their lamps burned, howbeit they burned dimly. Many were content to remain in Babylon, and they did. What did

Isaiah do to stir up the remnant of the people? Did he blow on his hands and say "Chins up"? No, he did something majestic. He exhorted them one and all to remember Abraham. "Look to the rock from which you were hewn and the quarry from which you were dug." Look at your background. See the kind of stock you came from. Remember your father was Abraham. Look back upon that fixed point in your history. You are of the house and lineage of Abraham, inheritors of a great tradition.

'WHICH WAY IS PROGRESS?'

In 1942, Norris L. Tibbetts resigned from Hyde Park Baptist Church, Chicago, to become one of the ministers of Riverside Church, New York City. Charles Clayton Morrison, editor of the *Christian Century*, attended the farewell reception given in honor of Dr. Tibbetts. As Dr. Morrison walked into the church hall that Sunday evening, he noticed on the bulletin board that the subject of the morning sermon had been "Which Way Is Progress?" Upon being introduced to a gentleman at the refreshment table, Dr. Morrison asked, "Are you a member of this church?" "Yes," was the reply. "And were you here this morning?" "Yes," his friend answered. "Tell me, then," Dr. Morrison persisted, "Tell me, then, which way is progress?" Dr. Morrison's question was abrupt. The answer was whipped back: "Sometimes it is backwards." "When is progress backwards?" Dr. Morrison pressed. The answer he received was profound. "It is backward," said his friend, "when you have wandered away from home."

Some of us have become skeptical of the word "progress." "'Progress' is a good word, but it is a loose and dangerous word. It is dangerous because it suggests a straight line, and life isn't a straight line. Life revolves around a center." From the smallest electron to the largest planet, life revolves and rotates around a center. As the choir sang it this afternoon:

> Center and soul of every sphere,
> Yet to each loving heart how near!

God must be central. There is peril in not looking back to the rock from which we were hewn, and the quarry from which we were dug. Our world, like the prodigal of long ago, has grown weary of paternal care and oversight and has gone out on its own. And it has well nigh spent itself on the most riotous war in history.

"We have learned in airplanes to fly through the air like birds, and in submarines to swim under the sea like fish," someone has written, "and all that remains is for us to learn to walk the earth like men." And we will never do that until we lose our hating and differences in the complete and understanding love and care of God.

A NEW INFERNO

There is nervous restlessness everywhere. Suspicions abound. Confidence is lacking. Our world might be likened unto Dante's Inferno, where spirits are blown forever in a world that fills the air with intolerable whistlings and where one never comes to rest. All of life is out of joint. Yet can it not be said that deep down in the crypt and abyss of every human soul there is yearning for help? Surely we know now that cleverness and culture will not save us. Let us gain our strength by looking to the rock from which we were hewn, and the quarry from which we were dug. As long as God lives and men are willing to learn, great and wonderful things can happen. I believe in the future because I believe God *is*. He has not given up. Some of us may be discouraged with the human race. God, I know, is not. The world may be "too wrecked for man [pagan man] to mend," but never beyond the power of God working through man to mend.

Furthermore, there is peril in not looking back to Christ. I may not know much about preaching. I sense my limitations. But I do know how to row a boat. When I was a very small boy I learned to look back at a fixed point and then pull on the oars. Christ is the fixed point on our horizon, our north star, and unless we steer by his life and teaching, we will never arrive at the harbor of understanding among the nations of men.

CHRIST THE TRUE CENTER

Someone once wrote: "Here is a man who was born in an obscure village, the child of a peasant woman . . . He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. . . . While still a young man, the tide of popular opinion turned against him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth—and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend." Yet after all these centuries have come and gone, Christ is still the center around which all true progress is made.

Edgar Sheffield Brightman has rightly said: "A being who, nineteen hundred years after his death, can cause a civilization to question its own foundations, is no insignificant Jewish carpenter. He is a figure of world importance." We cannot pass him by and live on this planet. We cannot go on and leave him behind. We dare not carry atomic power around in this world unless the spirit of Christ is in us.

LEARNING FROM RUSSIA

I heard Paul Robeson speak at an international luncheon in this city. He believes in Russia, and in the course of his tours must make many friends for the Soviet Union. He is all for Russia, he says, because in Russia there is no race prejudice, and poverty is being abolished. Friends, long before the Soviet Republic came into being there was One who championed the cause of the common people, spoke their language and preached a revolutionary gospel. He was color blind. He went

n Samaria—did not detour crossing the Jordan
s did the pious and prejudiced Jews, in traveling
erusalem to Galilee. And he talked with a
tan woman at Jacob's well. You see, all that is
y good in Sovietism is Christian. The only way
ass and excel Russia is to outdo Russia in giving
the people. And until we are more Christian in
man relationships, we had better not talk too
bout the godlessness of Russia. Let us put our
use in order.

t I want to see in our country is more men and
who, looking back to a fearless and revolutionary
are inspired to go all out for him, and put down
litical tricksters who make capital out of race
ination, and use for stepping stones to power in
a, minority groups. For

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole round earth.

THE TOWERING CROSS

lly, there is the cross which towers "o'er the
s of time." Beyond the crosses of our day I see
preme cross. His cross was redemptive; so ours
be. We have been bought with a great price.
nest lads of our country have not come back, and
ce where we stand today is holy. These sacrifices
ead to the dawn of a new day. And they will if,
Christ, our love never turns to hate; our faith
pair.

ministerial friend of mine, looking out on the
es of nature, said, "Behold the sorrows of sum-
"What do you mean by that?" I inquired. My
said, "When life is at its richest and at its best,
hing or somebody is paying a terrible price." If
e the hour of greatest opportunity in our history,
any believe it is, it is because so many have paid
preme price.

our unselfishness, our willingness to share, our
of mission in life, finds its origin in the cross of
t. Look to the rock, the everlasting rock, "the
rom which you were hewn, and the quarry from
you were dug."

oever you are, wherever you go, whatever you do,
nber your origin and destiny is in God, your leader
eacher is Christ, and your inspiration so to live
others might live, is the cross which towers "o'er
recks of time."

THE PREACHERS that have moved and held men have
s preached doctrine. No exhortation to a good
hat does not put behind it a truth as deep as
ity can seize and hold the conscience. Preach doc-
preach all the doctrine you know, and learn
er more and more; but preach it always, not that
may believe it, but that they may be saved by be-
g it. PHILLIPS BROOKS.

WHEREVER a Christ sees a cross, he knows he is on
ight road. CHARLES F. BANNING.

Raised Values

By HOBART D. McKEEHAN

Shew me a penny. Luke 20:24.

ONE of the ageless mysteries and one of the greatest miracles of Jesus Christ is his ability to raise values. Today, as all across the Christian years, he is raising values—material, intellectual and spiritual. And each time I think of this miraculous touch of the Master I am reminded of a most revealing story. The story came back to my mind in a very haunting and luminous fashion when, recently, I was reading a little book entitled *Cambridge Retrospect*.

The book is something of an intimate and unpretentious autobiography of one of the wisest, wittiest and most winsome men of letters in our generation. T. Reaveley Glover, the author of the book, was until his death public orator in the University of Cambridge. He was a classical scholar of the first order. He was a lover of people. He was a friend of multitudes. And he was a Christian writer and preacher of singular charm and power. One of my American friends who lived for a number of years in England once chided Glover for knowing more than the law should allow any man to know.

But with his knowledge—a vast and varied erudition which he wore as gracefully as a prima donna wears a corsage of roses—there was about Dr. Glover a highly sensitive awareness of spiritual reality, and it is not unlikely that the books by which he will longest be remembered are not his splendid studies of the classics, or his masterful interpretations of Greek life and culture, but rather his studies in Christian life and history.

A COIN—WHY VALUABLE?

At any rate the reading of *Cambridge Retrospect* stirred in my mind the recollection of a story told by Dr. Glover more than twenty years ago. It was at a London club where friendly enemies from the Isis and the Cam were accustomed to foregather when some occasion found them in the metropolis. Dr. Glover was telling of a recent visit to a museum which was renowned for its collection of rare ancient coins. His host, he said, was an archeologist whose learning was at once the terror and the joy of his guests. He took and held and named one old coin after another. Here was Vespasian, father of the Titus who destroyed Jerusalem. Here was Augustus whose decree it was that all the world should be taxed. Here too was Marcus Aurelius, the bearded philosopher. After a time, said Dr. Glover, the archeologist suddenly picked one coin and said, "This is the most valuable coin in the whole collection." Why? Not for its age, not for

its weight, not for its condition. No, the supreme value of this particular coin was for a different reason altogether. On it was an image and a superscription reading thus: "Tiberius Caesar, son of the Divine Augustus."

This coin belonged to the reign that began in A.D. 14 and ended in A.D. 37. But why was this the most valuable of all valuable coins? The reason, as Dr. Glover went on to tell, was quite incidental. Indeed, it was almost casual. At the far end of the Mediterranean there was a quarrel among a group of Jews. But, having no unity of love among themselves, they did manage to achieve a certain precarious unity as together their factions faced, if not an enemy, then certainly an unwanted friend. Together they hoped to get rid of a leader who only embarrassed and embittered them. And the means they used was the immemorial one: Should a man's supreme loyalty be to God or to the state? Ought a conscientious Jew, they asked, pay tribute money to Caesar?

THE TOUCH OF JESUS

The details of the Lucian story are easily recalled. "Show me a penny," he said and they showed him what presumably was a silver penny of the emperor of the time. "Whose is this image and superscription?" he asked as it lay in the palm of his hand. And they answered, "Caesar's." And he said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The advice was perfect—and no less perfect today than in that far-off time. It was an example of ageless and unaging perfection. "Give to Caesar," he was saying, "what is Caesar's—his image on the coin. And give to God what is God's—image in the soul of man."

But let us return to the story. The coin which the archeologist showed with pride and which Dr. Glover discovered to be the most valuable in the museum w and is the most valuable simply because it was pr sumably of the same issue as that which was one d touched by the hand of Jesus. It was the touch Jesus that raised the value of a whole issue of Rom coins!

Ah, but let fancy rise a bit. Let us suppose that t little silver coin in the museum's collection had be the identical one which they produced when the Mast said, "Show me a penny." Speaking commercially, wh would the British Museum or the Vatican or some m lionaire bid for it? Indeed, the prospect beggars t imagination. And for reasons of sentiment, how ma men and women all about our world would seek to s and, if possible, touch or kiss that penny? And all th because Jesus touched it! The secret of true educati and of all fine living is symbolized and energized by t touch of Jesus—that divine touch by which all hum values are enhanced. Consider, therefore, some of t areas and some of the ways by which the miracle-wor ing touch of our Lord brings values out and up.

THINGS, SOULS ENHANCED

To begin with, the touch of Jesus enhances the val of material things. Not only in the obvious sense th the presence of a church raises real estate values in a city or community, but in the more important sen that the touch of Jesus makes material things minis to the more abundant life of man. Indeed, his tou is likely to change the whole purpose and ministry commodities and machines. And, what is more, t touch of our Lord makes material things to beco sacramental, wearing the shining livery of the spirit and the eternal.

Then, too, the touch of Jesus enhances the values life by its ability to liberate imprisoned souls. In one

A Pastoral Prayer

By CHARLES C. HOSKINSON

ETERNAL FATHER, our fathers have told us what work Thou didst in their days, in the times of old. Beneath Thy guiding hand they went out from their countrymen, fearing the unknown dangers of the land to which they came, yet fearing more to disobey Thee in the comfort and security of their homes. Under the guidance of Thy Word they sought a dwelling place in the wilderness; they fashioned a city of freedom and law whose foundations were honor for truth, devotion to justice, faith in Thee. For they got not the land in possession by their own hand, neither did their own arm save them; but by Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst favor upon them.

If we have forgotten Thy name, O Lord, or stretched forth our hands to strange gods, do not Thou forget us or leave us in the evil of our ways. Reclaim us from reliance upon the flesh that we may put our trust in the spirit, for that which is seen is temporal but that which is unseen is eternal. Renew a right spirit within and save us from the pride of heart which goeth bef a fall. Deliver us from the blindness which would ca us not to see the needs of a wounded world; spare from a narrow interest in our own comfort, a strengthen every impulse by which we are led to see world of righteousness and peace.

O Thou who hast never left thyself without a w ness among men and who in times past hast spoke various language that all might hear and understa awaken us in this our day to the call of Christ. As have made covenant before Thee to walk together in Thy ways made known or to be made known unto keep open our hearts to growing knowledge of T truth. As we are heirs of the past, make us faith trustees for the future. And grant, O most merc Father, that the time be not far distant when we s see Thy Kingdom come on earth. Through Jesus Ch our Lord. Amen.

mous galleries of Florence stands a group of ry by Michelangelo. It is known as "The Pris- ' and, for a peculiar reason. The artist has done ı work on them to give us a glimpse of human : emerging, as it were, from the marble mass. seem to be straining and struggling to free them- and thus realize the purpose of their existence. ıeir struggle is in vain. They cannot free them- They need the touch of the sculptor's love and to bring them release. It is a picture of per- y in bondage; of human lives and human souls ficently potential and promising, but imprisoned. symbol of men and women who, possessing real ties, are somehow held back and kept down and eed, above all things, the touch of one who can ete and liberate their lives. They need liberation in and sorrow, fear and frustration. And this is ly what the touch of Jesus does.

VISION CLARIFIED

reover, the touch of the Master enhances the real of life by clarifying our vision. When our Lord ıe blind man at Bethsaida he touched his eyes and ind man saw—but not clearly, not accurately and etely. "I see," he said, "men as trees walking." hen Jesus touched him the second time and, says cord, the man saw all things clearly. This sug- ur need of repeating and continuing contact with ord of life. Many a man and woman has been d by Jesus. They have felt his quickening power. have seen, not clearly and completely, and yet what they never saw before. But, alas! the has not been repeated. It has not been continued. has been genuine contact but not an abiding union, with the result that there is only a partial y; only an incomplete commitment, only an inade- vision.

is is why, as my distinguished teacher, L. P. Jacks, sed it, we are suffering the loss of the original ce of our faith. The first Christians were the st people in the world. Why are most modern ians less happy? It is because they are incomplete mplete of vision no less than of liberation. They o Christian to be jolly pagans and too pagan to npletely happy Christians. They have not experi- the triumphant freedom and faith of those whose have been led and lifted and envisioned by the Christ.

CREATIVE VALUES RAISED

l, manifestly, the touch of Jesus raises the values by enhancing the value of the things that con- e most to the making of life. This is true of . It is true of painting. It is true of architecture. o withdraw the Master's touch from the field of literature over the past two thousand years would e extinguishing the chaste candles of the night a summer sky or stealing the color and fragrance a field of roses. Yes, in all the fine things of and heart, whether it be creation or appreciation, uch of Jesus sends values up.

d who would not pay glad and reverent tribute to the healing touch of our Lord? The touch of Jesus is a healing touch. I believe that Jesus healed men and women as the New Testament states he did. Why? Because, time and again, I have witnessed the healing power of the Great Physician. Moreover, no minister can be of greater service than to be the humble, consecrated medium through which the healing touch of Jesus is transferred to the minds and bodies of men and women.

HOW CHRIST CHANGES MEN

And finally, in the region of personality, the touch of Jesus raises values to a degree beyond human ability to describe. The nobodies of the early church, touched by the living Christ, "lifted the gates of empires off their hinges" and turned history into new channels. And the story of triumphant Christianity in every age and clime is just the story of men and women who submitted their lives to the constant touch of Jesus. Those whose influence has spiritually sweetened and envisioned the earth are to be explained only in terms of that divine touch. By that touch Saul of Tarsus became Paul the Apostle. By that touch the coward becomes a hero; the drunkard a man of sobriety; the lover of self a lover of souls; the sinner becomes a saint, while to so fickle and vacillating a man as Simon Peter it is given to the Lord of Life to say: "Thou art Peter, and upon this rock I will build my church."

Yes, not a Roman penny only, but everything and everyone touched by Jesus becomes of greater value, of timeless value, both to God and man. As Paul put it, "If any man be in Christ, he is a new creature." And, as Sydney Laysight sings: "He wakes desires you never may forget. He shows you stars you never saw before."

What of Tomorrow?

WHAT a world to live in! And what an age in which to be alive! What cataclysmic changes are taking place before our very eyes! What vast mixtures of tragedy and triumph, seething hate and healing love, degradation and redemption, dissolution and creativity are erupting or evolving all about us! How will it all come out? What does the future hold? What of the immediate tomorrow?

This so ebullient hour smites some with terror and dread. Others it fills with exhilaration and enthusiasm. Still others experience alternating impacts of depression and delight depending largely upon the varying exigencies of diverse events.

But of one thing we may all be certain: nobody knows what tomorrow will bring! Certain trends may be traced, no doubt, with relative accuracy. Some generalizations may be made with considerable assurance. Long range prognostications may not be amiss. But no human being can predict even the immediate future with precision and convincing certainty.

The only reason why fortune tellers, crystal gazers, astrologers, numerologists and all other dealers in premonitions and forewarnings are tolerated, is that they lie. If they tell the truth occasionally it is by

accident—their prediction and its fulfillment being merely coincidental.

This inability to peer into the future, so far from being a misfortune or a curse, is a positive boon for which we should all be duly thankful. What a calamity it would be if some science of the future might be created whereby all coming events could be indicated by well known laws. Imagine the plight of a person who should know in advance every experience he is to go through, following irresistibly a fixed program—every pain, affliction, failure, and even the date of his death hopelessly anticipated, inexorably unavoidable.

All liberty would be lost. The spirit of advent would be annihilated. The vital element of surp would be gone. All mystery would be blotted Morality would become meaningless. Life itself wo lose its value and significance.

But life as it is, is precious, challenging, thrill vastly meaningful—or at very least it is endurabl because it

> . . . hides from us all the book of fate,
> All but the page prescribed, the present date.

HENRY HITT CRANE

'Old Glory'

A Sermon for Children by Julius Fischbach

THURSDAY is the Fourth of July! There is going to be a big celebration in town and people will be coming in from miles around. Seven high school bands will be playing and the parade will be blocks long. I can close my eyes and see the crowds along Washington avenue, with the boys and girls poking their heads out to see if the big procession has started.

Yes, it will be a big day in our town and in our country and all around the world wherever Americans are found. American boys will be celebrating in France and Germany, in the Philippines, in Japan, in Iceland, in Alaska and all around the globe. Wherever these Americans are, they will be recognized by a banner waving in the breeze, that emblem of freedom, the American flag: "Old Glory."

A SYMBOL OF AMERICA

Our flag is a symbol of America. We are able to see in it, or "read into" it, just what America itself means to us: its history, its ideals, its way of life and its hopes for tomorrow. The very material out of which the flag is made is important. An American flag should always be made of bunting. A silk flag or a flag of any fancy material is not truly "Old Glory" for the material must represent the common man and suggest the sturdy, practical, "all wool" character of the great majority of our citizenry. We do not glory in luxury and exclusiveness but are proud of what we can have together and all can share. We are proud of the fact that every boy and girl who really tries and works hard has a good chance to achieve success and happiness in our great land of opportunity.

The making of our flag has meaning, too. You cannot make a true American flag by taking a piece of white cloth and painting the red stripes and the blue field for the stars upon that white background. No, an American flag must be made of separate strips of red and white sewed alternately, a square of blue, and forty-eight white stars appliqued on the blue field. You see, our thirteen original states stood together not through force but because they wanted to be together. The forty-eight states that make up our United States are all "sovereign" or self-governing states, but they stand united in a common purpose and loyalty. So it takes sixty-two separate pieces of bunting to mak genuine American flag that stands for independence freedom, as the Great Seal of the United States clares: *"E pluribus, unum"*—from many, one.

The colors are symbolic too. George Washing in explaining the flag, once said: "We got the from the mother country, but we have separated red with strips of white showing that we are fore separated from England."

So white stands for liberty. It also stands for pur of purpose and for kindness. To see the white of flag reminds many a soldier and sailor of the Red Cr nurses with their white bandages ministering to woun men on the fields of battle. It reminds us also of ministry to suffering and starving people in times disaster around the world.

The red in our flag stands for courage, sacrifice suffering. It stands for the blood spilled on the bat fields where men have died protecting our freedom. reminds us of the pioneers who sacrificed both prope and life itself that our country might be carved of the wilderness. It tells the story too of heroic and women of science risking their lives in order t they might find cures for terrible diseases. It tells mothers and fathers denying themselves for their and girls. Certainly it is crammed full of the glori history of our heroes of yesterday and the sacrifices courageous men and women of today.

'IN GOD WE TRUST'

Then there is the blue. We say "true blue" and mean loyalty and dependability. That is what the b of our flag means, too: loyalty to the highest and b Our national motto is suggested by that color: God we trust." Our founding fathers, whose faith in the Almighty, wrote that motto into the very foun tion of our national life. They knew the truth of t great text of the psalmist: "Blessed is the nation wh God is the Lord."

Of course we will be watching the parade next Thu day. We will stand with bared heads as the flag pa by and be proud in our hearts for America, our nat land. May we ever be citizens that are true to noblest ideals for which "Old Glory" stands!

The Kind of Evangelist I Want To Be

By G. RAY JORDAN

:S SUBJECT definitely sug-
ts idealism. But why should we
from that, even in a day of
ionment? Surely there is no
ıo anticipates becoming a good
:r of Jesus Christ who has not
ıe time felt the noblest desires
able tugging away at his heart.
s, the term *idealism* is virile and
'sophisticated." To be sure, it
ord which has been assaulted on
ad from Jerusalem to Jericho.
:s have robbed it of its richest
ıg and left it for dead on the
le. But it is very much alive,
n speak with persuasion, as it
onderful things to those capable
ring!

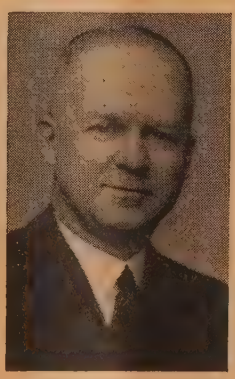
ourse, no wise person expects to
all his ideals. He who antici-
doing so has chosen standards
re too low. No one can grow a
quickly as a mushroom springs
hesitatingly we may pledge our-
to some high purpose, but it is
ible to develop great attributes
sh. It takes long years to grow
ything worth becoming. Let no
ı the ministry be ashamed of
ing for the stars" even though
er attains his goal. Rather, let
: chagrined if he has anything
an perfection as his earnest de-
r the kind of service he will
. Did not our Lord and Master
ı: "Be ye perfect as your Father
ven is perfect"? Before the end
earthly journey we would like
ble to say with Paul, "Reaching
unto those things before . . . I
ept the faith."

● *'Reasoning Rightly'*

capacity which some of us
tly covet is that of "reasoning
." We want to think with un-
d reason. Manifestly this is not
Nevertheless, as proclaimers of
od news, we would like to be
think with our minds instead of
ur emotions. There is a biblical
vhich means much: "Thou shalt
ıe Lord thy God with all thy
No permanently fortunate re-
re possible in evangelistic work
r those who have cultivated the
y to think with at least some

nifestly this means having hospi-
minds. We ought to go out into
ghways and byways, looking for
and inviting it to come home
ıs. Wise people also examine
erfect candor any teaching that
es to be helpful, no matter how directly it runs athwart their preconceptions. The evangelist should have a passion for intellectual power. That is why he should constantly deepen his curiosity and seek to stimulate his interest in all kinds of facts.

Mental hospitality is a fundamental requisite of great living and noble service, but much more than hospitality is required. Discrimination is imperatively necessary. Most of us are like people wandering in a department store, going from counter to counter, buying here and there without asking or discovering what is really valuable. Too many of us have lost our capacity to understand what is worth most. The ability to discriminate wisely is a requisite for anyone who chooses the best in books, ideas, ideals or character.



G. RAY JORDAN

See what this ability to think would mean for us in a very practical way! It would involve at least these things: acquiring all possible facts, evaluating them correctly, and using them effectively.

Anyone who is going to proclaim the gospel of Christ cannot possibly know too much. Every *fact*—note the word—will be of value to the evangelist. There is no minister who can be too scholarly in his training or too scientific in his approach to his studies. One of the most serious handicaps in our profession is a lack of information, deficiency in scholarly training and scientific approach both to the problems of our profession and to all of life. We who expect to learn the art of proclaiming the best news the world has ever heard must know facts, facts, facts!

I should like to be the kind of evangelist who is ever observing, experimenting and reasoning. These three processes belong together. They alone can make one either thoroughly scientific and dependable in scholarship, whether that be great or small. Facts are never harmful. If we have the capacity to use them, they are of inestimable value. There is manifestly a place for emotions in religion, but emotions are harmful unless they are carefully guided by the highest kind of reason. After all, outside the mighty force of love, the most moving power that religion has is *truth*.

● *Fundamentals of Christianity*

The scientific approach involves honest criticism. Imperatively important in any profession, it is the sine qua non of the Christian evangelist. The highest kind of religion goes beyond observable facts, but it is always reasonable. It must always be both intelligent and ethical if it is Christian. When we are satisfied with anything less than these two characteristics we are incapacitated as co-workers with Christ. Entirely too many people are confused because we have not taught them the fundamentals of Christian truth. We have not assumed our responsibility.

Mr. H. G. Wells writes of the difficulty he had in his first bookkeeping examination. He was not able to balance his accounts. Since time was slipping rapidly by, he began to pray to God for help. But there was no answer. So he said to himself: "All right, God, don't catch me praying again." How completely he missed the purpose and nature of prayer! The Holy Spirit, who teaches us how to pray, is the Friend of everyone. Moreover, divine aid is freely offered us, but not by an unethical or an irresponsible Deity. God must act divinely if he remains divine. Any religion that is not characterized by mental integrity cannot possibly remain at peace in a scientific world. We need to understand this for our own sakes, as well as for the sake of those we serve.

We must know people, too. This is far more, and much deeper, than the sordid curiosity of an unhealthy mind which revels in the mistakes, foibles and sins of one's parishioners, or which seeks to know them for their illustrative and other homiletic value. It is the kind of knowledge which the physician must have if he is going to diag-

nose properly and prescribe effectively. The evangelist who is able to reason rightly even when he plans his sermons must know his people. He must know both their spiritual deficiencies and their Christian virtues. Only so can he deal with them as one who effectively ministers *to* them, *for* them, and *with* them.

Our final objective, moreover, is always the Kingdom of Christ. Manifestly, we cannot mean much to the Kingdom unless we know how to use efficiently all the materials at our hand as well as how to work with others.

Most important of all, however, the deeper purpose of the evangelist is to offer himself to the Holy Spirit. As paradoxical as it may sound, his task essentially is not to do, but *to be used.* As unworthy as we are, this is the blessed experience that awaits every evangelist who really ministers in the spirit of Christ. Entirely too many have changed the words of Paul to read: "Let me be all things to all people if by any means I may get something from some."

If I am an effective minister I must know the best methods. I can neither preach nor even prepare to do so with one hand tied back of me. To aid others positively I must always keep the personal element above the mechanics. That is why I want persons to be supreme in my thinking.

● *'Divinely Daring'*

Again, I should like to be the kind of evangelist who is divinely daring. This means far more than merely being courageous. Of course, nerve is important. Furthermore, it is easy to agree with Napoleon when he says that the only kind of courage that really counts is two-o'clock-in-the-morning courage. It is the kind upon which we can depend when it is most difficult to be courageous. Divine daring is vastly superior to this. This gives us the capacity to live as we ought and to say what we should, but it also makes us live and speak with words of love. This daring would give us the courage to pay the price of a prophetic message. But, deeper than that, it would give us the strength to live prophetically. That is our supreme task.

"Men of Athens," exclaimed Socrates, "I hold you in the highest reverence and love; but I am going to obey God rather than you." It still takes courage to talk like that, in this modern age, in social circle, in shop, in factory, or in club, just as it did in ancient Athens. As for me, I should like sometime to be able to put right, truth, and honor above my own safety or personal comfort. When the evangelist is truly Christian, he does just that! If we fail here, we have completely missed our task.

Once Wilberforce rose to speak in the House of Commons. "Ah," sneered one of the members, "The honorable and religious gentleman!" Who can doubt that that stung Wilberforce to the quick! Fortunately, however, he had given his heart to God. How, therefore, could any man harm him? "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait I say, on the Lord."

And God does indeed strengthen our hearts and free our minds from fear if we do unreservedly commit ourselves to him rather than trust in our own competence to meet the emergencies of life. Thus emboldened, we can speak out the truth with "divine daring."

In the *Minutes of Several Conversations between the Rev. John Wesley and the Preachers in Connection with him* there appears this question: "In what view may the Methodist Preachers be considered?" The answer which follows would hardly be considered appropriate today. It reads: "As messengers sent by the Lord, out of the common way . . . to supply . . . lack of service toward those who are perishing for want of knowledge: and above all, to reform the Nation by spreading Scriptural Holiness over the land." What a contrast, indeed, that is to one of the popular ways of choosing so-called "religious leaders" today! All too frequently now we want men who will not be offensive. Then we send them where they will have sense enough "to get along with people," though it is often true that every sophisticated observer knows that these people are daily compromising with honor and righteousness. It has never been easy to be a prophet. It certainly is no less difficult now than it was in Wesley's day. Nevertheless, the Christian evangelist has no right to stand in the pulpit unless he is going to represent the truth as he sees it.

● *No Compromise of Truth*

It is also just as true that he has no right to say things which he would not say with any individual when only the two are together, in home, in office or on the street. The Christly minister will not compromise truth. He will not be afraid. He will not run. But he says in the pulpit only what he would say to some man who has embarrassed the church when, in his office or at his home, he stands with his arm around his shoulder. He says the thing that ought to be spoken, but he always says it with affection and deep concern.

I have heard some ministers preach about hell, who left the impression that they would be awfully happy if I went to hell. In fact, they seemed in a hurry to get me there! But there are a few preachers who have preached about hell with broken hearts and moist eyes, sometimes with tears ing down their cheeks. They knew our world was going to hell, bu broke their hearts. They dared speak the truth but they spoke it Christly affection. Theirs was— divine daring.

● *'Spiritu Sensit*

If I were the kind of evangeli should like to be, I would be sp ually sensitive. That is a glorious from Ezekiel which says: "I sat wh they sat." No one is worthy of b a minister of Christ unless he is ing to put himself in the place others, to feel with them, to see them, to understand as they un stand.

Please note that the phrase is *sp ually sensitive.* I did not say *sensi* Sensitive people probably destroy m churches and give clergymen m trouble than any other one grou whom we are sent to minister. A matter of fact, the insignia of many preachers consists of a chip each shoulder, and skin which is t ner than prewar rayon hose. To spiritually sensitive is a long sea from this. Indeed, it is just the thesis. It is the capacity to feel others.

The evangelistic office which inclu personal counseling demands the art of gracious understanding and ability to put ourselves in the plac others. Without this, one is seriou lacking in the art of ministering others. Of Jesus it was written: was moved with compassion." preacher who cannot be moved by and compassion, and whose hear not tender with Christly care, stand in the pulpit of a Christ church and deliver a message tha scholarly and even scintillatingly b liant, but he is not a messenger of Christ, nor is he making much tribution to the Kingdom of Hea

Some of us can never forget a st Captain Connelly told a number years ago. It was during those when we heard so much of the suf ings of the Armenians. The cap had charge of a large number orphans in the Near East. As walked down the warehouse that ning to see that everything was order, he heard a little girl sniffl She was obviously trying to hold b her tears, but she could not. As stopped to make inquiry, Captain C nelly asked, "What is the mat dear? Are you cold?" "No," replied, "I'm not cold." "Are hungry." "No, I have had enough eat." "What is the matter, my dea "I want somebody to love me." Eve body is hungry for love. All of us eager for understanding. All of want somebody else to care for us. greatness of Christ was that he lo everybody. God so loved the wo that he gave! Jesus so loved that

not for one nation, not for one
not for one social group, but for
nity everywhere.
ne of us realize we are far from
xperience. Nevertheless, some
e should like to have a heart as
the world and one that could
bleed for all mankind.

● *'The Spirit of Sacrifice'*

, if I were the kind of evangelist
uld like to be, I would have at
something of the spirit of
ly sacrifice. With humility and
I confess that I am selfish.
lyn Underhill once said that a
"is a human creature devoured
ransformed by love; a love that
lissolved and burnt out those
tive passions — acquisitive and
tive, proud and greedy—which
only rule the lives of men." The
tian evangelist should at least
o be that kind of saint!
lfred T. Grenfell once told of a
fisherman who took him across
y to see a dying man. The fish-
apologized when at last they
his house, cold and wet, because
ot tea that he offered Grenfell
either sugar nor milk. The story
the missionary tells is to the
that there were several children
room partly grown up, and mis-
clad. In the attic he found an
sherman dying of cancer of the
, and his old wife, blind with
ict, crooning from her broken
over the partner of her life.
doing what he could, he came
the ladder which served for the
and asked his friend whether
as his father. "Only a neighbor,"
plied. "How long has he been in
house?" Dr. Grenfell asked. He
d that the man had been there
a year. "Do they pay anything
eir food?" "They have nothing
y." Then the missionary asked
"Why do you do it, seeing that
nd your children are so much in
' The man looked into Dr. Gren-
face and said: "What would you
ctor?"

● *Good Ministers of Christ*

here not a reflection of the glory
shone in the face of Jesus
t? Surely that spirit is deathless!
part of the glory which broke
he world nineteen hundred years
It is a symbol of the eternal
y of religion which, because of its
ature, will last forever and ever.
who live in that way catch the
us spirit which makes of us good
ers of Jesus Christ. Dare any
do less than earnestly seek by
r, study and service to become
singly like that?

Lord and Master of us all
Vhate'er our name or sign,
own Thy sway, we hear Thy call,
Ve test our lives by Thine!

My America

By THOMAS CURTIS CLARK

MORE FAMED than Rome, as splendid as old Greece,
And saintlier than Hebrew prophet's dream;
A shrine of beauty, Italy-inspired;
A nobler France, by truth and freedom fired;
As hale as England, treasuring the gleam
Of knightly Arthur; though a land of peace,
As brave as Sparta—till all hellish wars shall cease.

In thoughts, as wide as is her prairie sea;
In deeds, as splendid as her mountain piles;
As noble as her mighty river tides.
Let her be true, a land where right abides;
Let her be clean, as sweet as summer isles;
And let her sound the note of liberty
For all the earth, till every man and child be free!

SERMON ILLUSTRATIONS

(Continued from page 146)

invasion of Russia. Handel penned his masterpieces when he was suffering extreme bitterness. His biographer thus described him: "His health and his fortune had reached the lowest ebb. His right side was paralyzed, and his money was gone. His creditors seized him and threatened him with imprisonment." One could go on. Lincoln brought forth his Second Inaugural standing in the ruins of what had promised to be a great and successful experiment in democracy, and gave immortal expression to the mood needed for reconstruction: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right . . ." It is indeed true, as a great American surgeon said when asked how people meet the tragedies of life. His reply was: "Most of them act like heroes."—*Hubert N. Dukes, First Congregational Church, Jackson, Mich.*

The Lure of Gold

Once on a summer's day I saw in the State House at Jackson, Miss., an old rusty breastplate and halberd. They were the relics of the first expedition of the Spaniards to the Floridas. The lure of gold drew them to that fabled shore, where they found only monotonous stretches of sand, melancholy fir trees, venomous reptiles, poisonous insects, malarial savannahs, wild beasts and wilder men. Those hapless Spanish adventurers, wandering through the swamps and jungles in their heavy armor, now in despair, and now feverish with hope because of some new rumor of gold to the west, feverishly seeking the yellow metal, which so often strikes men blind when they find it, are a parable of life.

All men are gold hunters, argonauts. They seek the gold of happiness and content. The pathos of life is that men seek for happiness and satisfaction where they can never be found. They struggle on in their quest, ever seeking, never finding, deluded by the mirage of their imagination, tracked by misfortune, till death puts a "thus far and no farther" to their journey.—*C. E. Macartney, First Presbyterian Church, Pittsburgh, Pa.*

Something Is Left Out

Following the First World War, Bishop Brent wrote to President Wilson asking that there be inserted in the proposed draft of the League of Nations a clause indicating that it is God's purpose to bind all nations into one. President Wilson replied that the suggestion appealed to his heart but it would be useless because of "the makeup of the commission."

I fear that this is equally true now. In this day of greater need it is obvious that world peace cannot be maintained by the strength of arms alone. It can be maintained only by an international law that has embodied in it the principles of justice in the realm of God's wisdom as revealed through the Master of men. Any nation that engages in national selfishness and imperialism and fails in this last fundamental is a menace to the peace of the world.—*George B. Hartrick, Pontiac, Mich.*

• WHO'S WHO in THIS ISSUE •

REV. GERALD KENNEDY *was minister of Method*ist churches in San Jose and Palo Alto, Calif., from 1936 to 1942; he was director of Wesley Foundation at Stanford University, 1940-42, and was acting professor of homiletics at the Pacific School of Religion, 1938-42. During the past four years he has ministered at St. Paul Methodist Church in Lincoln, Neb., and he lectures in religion at Nebraska Wesleyan University. His later education was received at the College of the Pacific, the Pacific School of Religion, and Hartford Seminary.

Rev. WILLIAM R. MOODY *received his ministerial* training at the Virginia Theological Seminary and has held pastorates in Virginia, the District of Columbia and Maryland (Christ Episcopal Church, Baltimore). He is now Episcopal Bishop of Lexington (Kentucky). He has been editor in chief of the American Church Series of Sunday School Lessons, and while in Baltimore he conducted a weekly radio service.

Following a ministry of twelve years at St. Mark's English Lutheran Church in St. Louis, Rev. FREDERICK F. MUELLER has recently assumed the pastorate of First Lutheran Church, Springfield, Ohio, the seat of Wittenberg College. A graduate of Carthage College and of Chicago Lutheran Seminary, he later attended the University of Chicago and Yale; at Yale he received his Ph.D. in religious education. He is co-author with Hugh Hartshorne in the book *Ethical Dilemmas of Ministers.*

Rev. BROWNE BARR *is a graduate of Grinnell* (
lege and he received his B.D. from Yale. He served
other Connecticut churches before going to his pre
charge, South Congregational Church, Middletown, C

Rev. G. DUNCAN WILKIE *has since 1941 m*
tered at Shaughnessy Heights United Church in V
couver, B. C. Following his ordination he was calle
Kildonan United Church, Winnipeg, and in 1936 acce
the pastorate of Chalmers United Church in Winni
Chalmers is an offshoot of Ralph Connor's old chu
St. Stephens. He graduated from McMaster Unive
and received his theological training at the United
leges, Winnipeg.

Having graduated from Valparaiso University
the Lancaster Theological Seminary, Rev. HOBART
MCKEEHAN pursued special studies at Oxford Univer
Since 1924 he has ministered at the Abbey Churc
Huntingdon, Pa. This is one of the most beautiful pa
churches of the Evangelical and Reformed communio
America; it was designed by the famous architect, R
Adams Cram.

Rev. JULIUS FISCHBACH *is minister of the*
Baptist Church, Lansing, Mich.

Rev. CHARLES C. HOSKINSON *is one of the m*
ters of the First Congregational Church, Oak Park, I

Rev. G. RAY JORDAN *is professor of preachin*
Emory University.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

LESTER G. SIMON, Tremont Baptist, New York. "A Barren Peace." Jer. 8:15—"We looked for peace, but no good came." (Moffatt)

G. J. HUNSINGER, Presbyterian, Stanford, Ill. "The Neglected Invitation." Luke 6:46—"Why do you call me Lord and do not what I tell you." (RSV)

ADDISON L. SMITH, Second Methodist, New Orleans, La. "After the Cross—What?" Luke 9:59—"And he said . . . follow me."

C. E. MACARTNEY, First Presbyterian, Pittsburgh, Pa. "The Soldier Who Did Not Return." 2 Sam. 1:25—"O Jonathan, thou wast slain in thine high places."

JOHN R. C. HAAS, St. John's Evang. and Reformed, Evansville, Ind. "Humanity at the Crossroads." Josh. 24:15—"Choose you this day whom you will serve."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

W. C. DONALD II, Ass't Chaplain, Wesley Hospital, C
cago. "In Time of Discouragement." Ps. 55:22—"C
thy burden upon the Lord; and he shall sustain t
he shall never suffer the righteous to be moved."

JOHN F. C. GREEN, Evang. Congregational, McKeesp
Pa. "The Modern Apocalypse: Atomic Power."
46:1-2—"God is our refuge . . . we will not fear tho
the earth be destroyed." Rev. 21:1—"I saw a
heaven and a new earth; for the first heaven and
first earth are passed away."

H. W. WARE, First Methodist, Elkins, W. Va. "
Working for Good." Rom. 8:28—"For we know
in everything God works for good with those who
him." (RSV)

W. M. WESTERBERG, First Methodist, Naperville,
"What This Crisis Means." Luke 21:25-28—"
there shall be signs in the sun, and in the moon,
in the stars; and upon the earth distress of nations
men's hearts failing them for fear, and for looking a
those things which are coming on earth: . . . and w
these things begin to come to pass, then look up, and
up your heads; for your redemption draweth nigh."

D. E. BERGSTROM, Bethany Covenant, Miami, Fla. "Y
Life in Christ." Col. 3:2, 3—"Set your minds on th
that are above, not on things that are on earth. For
have died, and your life is hid with Christ in G
(RSV)

THE EDITOR'S PAGE

The Event of the Month

HE PRESIDENT of the United States assured a delegation of Protestant churchmen, headed by top officials of the Federal Council, e embassy at the Vatican would be discontinued recall of Ambassador Myron C. Taylor when the peace treaties are signed, and possibly before that date. The churchmen brought to Mr. Truman memoranda of recent actaken by the national assemblies of seven denomiand thirty-two regional bodies, protesting vigorgainst the entanglement with the Roman Church d by President Roosevelt at Christmas time Mr. Truman was told that there is an upsurge gnation which cannot be allayed except by the of Mr. Taylor and the discontinuance of this ous violation of the constitutional provision for aration of church and state. His recent reapent of Mr. Taylor came as a shock to many ant and non-Roman Catholic citizens who had d that the Vatican fraud would be allowed to lapse. I believe that Mr. Truman made this ntment without being fully aware of its conal or political implications. Protestants had ow in their reaction to it in 1940. There were ome Protestant defenders of Mr. Roosevelt's But now the air has been cleared. The thing for what it really was: a long step toward the ement of a privileged position by the Roman hy in its relation with the American government. resident's promise to discontinue the fraudulent ement is reassuring, but Protestants will do well the issue alive in view of the certainty that ic pressure upon the President to thwart the nent of his promise will be tremendous. Protsm must keep its eyes open!

Ent Truman a Promise

The Book of the Month

DATIONS FOR RECONSTRUCTION. *By Elton Trueod. Harper and Brothers, $1.00.*

NLY a few months ago I selected another book by Dr. Trueblood as the book of the month for review—*The Predicament of Modern Man.* ate to adopt a work by the same author twice in ear succession, but how can one help it when he es a new book which is a gem of equal beauty low with illuminating insights? This time the advances beyond a description of the "predicaof man to a constructive thesis concerning the resolution of the predicament. He finds in the Commandments the only foundation upon which nd his world can be reconstituted. You will be ed at the new revelation of the meaning of these t words of the law which you will receive from these pages. The world can be permanently reconstructed, the author maintains, only on the basis of the moral law. And the Ten Commandments "constitute the most memorable and succinct extant formulation of the ethical creed of the West." He discerns clearly that our Western world has allowed its devotion to the moral law to deteriorate. We hold these commandments lightly, giving them a formal tribute of respect, but honoring them more in the breach than the observance. The relevance of the Ten Commandments to the present world situation on the large scale, and to personal life on the lesser scale, is vividly set forth. They are taken up in order, a chapter being devoted to each one. I can see not only a series of sermons inspired by these chapters, but a permanent enrichment of the preacher's message as his reward for the expenditure of but one tiny dollar to secure a copy of this illuminating book.

A Thought for the Month

WE cannot hope to win in life's battle if we approach the crises of experience with faint and timid hearts. Our temptations already have bested us if we shrink in weakness as we confront them. Only a stout heart can take the field with any assurance of victory. Yet we make a great mistake if we confuse courage with self-assurance. Humility and a sense of lack are not sources of weakness but of strength. This fact is of the essence of religion. There is a Power not ourselves whose help is available in every crucial test to which our wills are subjected. Our little lives are in the keeping and under the care of this Power. Religion is nothing more than the way in which men appropriate and cooperate with the forces which this superhuman, or extrahuman, Power puts at our disposal. All the elaborate technique of religion, its organization, its "services," its doctrines, its liturgies, its preaching, its fellowship—all arise from and should point back into this elementary purpose to establish vital and energizing contact with the primal Source of all power. And the supreme condition of such contact is genuine humility, the sense of need, of lack, of self-insufficiency. Whatever success comes to us is thus felt to be not our own achievement, but the achievement of God who works his will through us. I can do all things through Christ who strengthens me! A legion of angels hovers on guard to help those who lean thus upon the divine resources. The mountains round about are filled with the horses and chariots of fire. Only the humble heart possesses the secret of courage. When I am weak, then I am strong!

Strength Through Self-Insufficiency

Charles Clayton Morrison

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Umphrey Lee	President, Southern Methodist University
Nolan B. Harmon, Jr.	Editor, Abingdon-Cokesbury Press

Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request. A Certificate of intent must be filed before October 1, 1946, for the 1947 award.

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